

Arianism: Going Gothic in the Early Middle Ages

A Class given by Lady Melanie de la Tour, Pennsic XXXVI

Arian creed, as it appears in a letter to Auxentius of Durostorum, foster-son and disciple of Wulfila (Ulphilas), Arian bishop and missionary to the Goths.

"I, Wulfila, Bishop and Confessor, have always believed thus and in this sole and true faith I make my journey to my Lord,

I believe that there is only one God the Father, alone unbegotten and invisible, and in His only-begotten Son, our Lord and God, creator and maker of all things, not having any like unto Him. Therefore there is one God of all, who is also God of our God, And I believe in one Holy Spirit, an enlightening and sanctifying power. As Christ says after the resurrection to his Apostles: "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be clothed with power from on high." (Luke 24.49) And again: "And ye shall receive power coming upon you by the Holy Spirit." (Acts 1.8) Neither God nor Lord, but the faithful minister of Christ; not equal, but subject and obedient in all things to the Son. And I believe the Son to be subject and obedient in all things to God the Father."

From *Auxentius on Wulfila: Translation* by Jim Marchand:

<http://ccat.sas.upenn.edu/jod/texts/auxentius.trans.html>

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The following is a literal translation of the Greek text of the Constantinopolitan (381) form of the Nicene Creed, the brackets indicating the words altered or added in the Western liturgical form:

"We believe (I believe) in one God, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages. (God of God) light of light, true God of true God. Begotten not made, consubstantial to the Father, by whom all things were made. Who for us men and for our salvation came down from heaven. And was incarnate of the Holy Ghost and of the Virgin Mary and was made man; was crucified also for us under Pontius Pilate, suffered and was buried; and the third day rose again according to the Scriptures. And ascended into heaven, sits at the right hand of the Father, and shall come again with glory to judge the living and the dead, of whose Kingdom there shall be no end. And (I believe) in the Holy Ghost, the Lord and Giver of life, who proceeds from the Father (and the Son), who together with the Father and the Son is to be adored and glorified, who spoke by the Prophets. And one holy, catholic, and apostolic Church. We confess (I confess) one baptism for the remission of sins. And we look for (I look for) the resurrection of the dead and the life of the world to come. Amen."

From *The Nicene Creed*, in the New Catholic Encyclopedia:

<http://www.newadvent.org/cathen/11049a.htm>

# 1. The Ante-Nicene Church

## THE DIDACHE

Text: Prof. Lietzmann, in *Kleine Texte*, Vol. 5, Bonn, 1923.

The date of this work and its place of origin have been the subject of controversy in the past, and in spite of its primitive appearance it has been argued that it may be as late as the fourth century. Today there is a growing consensus of opinion that it comes to us from Syria and that its date is c.100, and possibly earlier. For a summary of the discussion, see F. L. Cross, *The Early Christian Fathers*, 1960.

7. And as touching baptism, thus baptize ye: when ye have first recited all these things [i.e. the precepts regarding the ways of life and death, in the previous chapters], baptize in the Name of the Father and of the Son and of the Holy Spirit, in running water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, then in warm. And if thou hast not either, pour forth water thrice upon the head, in the Name of the Father and Son and Holy Spirit. And before baptism, let the baptizer and him that is to be baptized and such others as are able first fast; but thou shalt bid him that is to be baptized fast one or two [days?] before.

9. But let no one eat or drink of your eucharist but such as have been baptized in the name of the Lord.

From *Documents of the Baptismal Liturgy*, ed.  
by E.C. Whitaker (London: SPCK, 1970), 1.

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